6: McFee E-4,5 (1959-1967) 1972 NF6 Blackfoot NF6

Badger, Birch Creek, Milk River—or for rail stations, schools, and historical characteristics—for example, Durham, Meriwether, Seville, Pontrasina, Badger-Fisher, and Old Agency. Browning, the agency town, and East Glacier, at the southeastern entrance to Glacier National Park, have been mentioned already. Other towns are Babb, Starr School, Blackfoot, and Heart Butte.

Babb, near the northwestern corner of the reservation, consists of scattered homes, a post office, churches, elementary school, motel, grocery store, and several cafes and bars. It serves as a tourist stop and as a community center for the approximately five hundred people who live in the surrounding countryside.

Starr School is a hamlet located seven miles northeast of Browning on Cut Bank Creek. Several houses are grouped around a school, a Catholic church, a Baptist church, and a community hall, and others are scattered up and down the creek. Since the 1964 flood the hamlet has been enlarged by the addition of flood rehabilitation homes and houses built under other tribal programs arranged in city block fashion with paved street, curbs, fire hydrants and common water and sewer service. This is a center of a largely full-blood population of about two hundred people.

Blackfoot is a rail point eight miles east of Browning consisting of a post office, stock loading pens and a few houses.

Heart Butte, in the southern tip of the reservation is another center of full-blood population. An elementary school, Catholic church, combination post office and store, a community hall, and scattered houses form the community center for the three to four hundred people living in this part of the reservation. The people go either to Browning, thirty-six miles north, or to Conrad or Valier for business and shopping requirements.

The old Cut Bank Indian Boarding School, on Cut Bank Creek seven miles north of Browning, is now a dormitory for boys and girls of elementary school age who for reasons of isolation, broken homes, or other problems cannot live at home during the time schools are in session. These children are taken by bus to the public schools in Browning.

School and community hall at Starr School.

School and Children's Activities

177 184 571 There appear to be no large community enterprises that draw crowds of white-oriented people together comparable to the Indian Days Encampment and the Indian dances around which so much Indian-oriented sociability is focused. Perhaps the unbalanced attendance at school and civic meetings--activities involving the children of the community--is most striking and comparable. The limited adult attendance at these events indicates a real social division within the community that can be explained, in part, by the cultural orientations.

177 184 877 School plays, commencement exercises, and the other child and youth activities in Browning invite public support.[174] Children from families of both orientations attend and participate; yet very few of the parents who turn out to watch their children perform are Indian-oriented.

P.T.A. meetings and school commencement exercises were not attended by many Indian-oriented people. No Indian-oriented were seen at two P.T.A. meetings, each attended by from fifty to sixty people.

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[368]

[174] The description of these particular events is restricted to those held in Browning because it is the largest and most heterogeneous of the reservation communities. People of both orientations, local people and residents from the other communities come to Browning to attend things that interest them. Attendance at similar affairs in outlying communities reflects the orientation balance of the community. Children's activities at Starr School and Heart Butte, for instance, are attended by more Indian-oriented people; similar events at Babb or East Glacier are attended almost wholly by white-oriented persons. Browning differs in that it has quite large populations of people from both orientations; selective turnout here is more significant.

186
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One informant reported that little social distinction is felt by the children until they reach the upper grades. Then the more Indian children develop feelings of inferiority and inadequacy and drop out of school. "Much of the school problem is social," this informant states. "You see a bunch of grade school kids playing, mixed white and Indian and you stop and ask them who is white and who is Indian? They just stare at you. The question doesn't make sense. At high school things begin tc show up. Mostly social. The kids begin to want to invite each other to affairs at home. They begin to notice that they haven't the kind of clothes others do. They begin to feel they can't participate and drop out."

A recent high school graduate (mixed-blood, white-oriented) could not offer any explanation of full-blood problems in the schools, either scholastic or social. He neither knew what the Indian boys in his class did or thought, nor could he say what had caused others he had known in the lower grades to drop out. His father explained this: "He doesn't go around with those fellows."

186
563

"The full-bloods are forgotten. The half-breeds up north are running things for their own benefit."
--a full-blood

"Full-bloods probably expect to be discriminated against. They realize that they are in a different class, so act that way and so are discriminated against. They tend to stay by themselves."
--a mixed-blood

There is conflict between the full-bloods and the breeds. The latter are more progressive. They try to push things the old folks don't understand. It's not a caste division, just a mistrust of methods and plans.
--a full-blood

The elements of status, values and goals that underlie these attitudes will be examined further in the following chapters. The accounts are offered here to indicate that a bicultural division is recognized by the people themselves, that the two groups have been stereotyped and labeled, and that both spatial and social separation [571] have been attributed to these groups. One consequence has been a curtailment of social interaction between members of the two societies.

53: Uhlenbeck L-5 (1910-1911) 1912 NF6 Blackfoot NF6
Piegan
Montana

539 512 877

15. Nitániko Tsimí. Náuyi aitótos iχ´táiksistsikumiopa itsáitsikapiksiχ´p, nitsitáipuauχpinan, nitsítaisaskiâχspinan, ki aiksistápaitapiinàiniki, nitsítainisauχpinan, nitsítauatsimoiχ´kaχpinan, ki aiksistátsimoiχ´kanàiniki, mátsitauàmisoχpinan, nitsitáiakskaχpinan, nitáistamatsksinisâχpinan, nitsítapaukskaspinan. Itáikiu omá nitásskskamokinan. Nitsítantoiχ´pinan, nitsíkastotsoiχ´pinan, nitáistamatsakspinan, nitsítaiamaχkiakiχ´pinan. Aiksistápotakinaniki, nitsítaikoaniχ´pinan. Oχsistsíks nimâχtaikaχtspinan, nitáikamospinan stáksi, nitsítaiksassχkototsiiχ´pinan. Piχ´ksói aitótos nitsítautasksininatsotspinan.

Nitáikiχ´kiχ´taχtoipakiχ´kiniautspinan. Nitáistamomatapisìnakiχ´pinan, nitsítaisatsiχ´pinan nisínaksiminanists. Ki áksaksinàiniki, nitsítaistsasìnakiχ´pinan ponokâ´mita â´χkokakiniàpiks, ki áiksiniks, ki imitáiks, ki ikákauoyi stsíkists mátaisìniχ´pinanists. Nitáistamisakspinan. Ki náχkanistaisamitsapoχpinan kepúsksksinitaksi, ki nitsítautoiχ´pinan. Aiksístoyinàiniki, nitsítanoiχ´pinan akspípstaχkan. (Tséma aisimióyiu, pistáχkan otótsisisini.) Nitúkskai autsitskâtos nitsítautasksinimatsotspinan, ki niuókskai aitótos nitsítaisakspinan. A´utsitskàtos niuókskai nimátsitaipiχ´pinan, ki nisóai aitótos nitsítaisakspinan. Nitáistamitsapaumaχkaχpinan. Ki náuyi aitótos nitsítautoiχ´pinan. Nanisóyi kepúsksksinitaksi nitsítaiokaχpinan.

15. [Jimmy at school.] I am called Jimmy. At six o'clock the bell rings, we get up, we wash our faces, and when we get ready, we go down, we say our prayers, and when we have done saying our prayers, we go back up again, we fix up our beds, we go right back down, we run around [in the yard]. The prefect [literally: the one that is watching us] blows the whistle. We go to eat [breakfast], we eat a whole lot, then we go out, we are sweeping. When we have done working, we play. We play a game with horse-shoes, we steal pegs, we are kicking the can. At nine o'clock we go to school. We are hit over the head with a stick once in a while. We then begin to write, we read in our books. And when we are soon going out, we draw a bucking horse, and swine, and dogs, and there are many other things, we draw. Then we go out. And we go out and stay there about ten minutes, and then we go to eat [dinner]. When we have done eating, we chew chewing-tobacco. (Jimmy chews on the sly, he smokes tobacco.) Half past one we go to school, and at three o'clock we come out [of school]. Half past three we go in again, and at four o'clock we come out [of school]. We run around outside. And at six o'clock we go to eat [supper]. Ten minutes after eight we go to bed. (Jimmy had a dream, he was breaking

(Tséma itsipápaukau, áikistau sikimíχ'kinai, ki áinisiiχ'k, ki itsipókakiχ'k. Páχtsikisæmipuspapiiχ'k, mátsitsokau.)

16. Itáiχ'tatsikinikiòp ksiskæniáutunii nisótæmepuau, nisótæmæsiskyâχs, nitsítauyi. Nitáiksistsoyis, nisótæmoχto nótàs, nitsitótoinau. Nitáutsìpisχs, nisótæmaiiàketoau. Nisótæmâχtamìtomaχk. Nitsitápautoòχk, nitsíkyaioχkonoau. Nitáuχkonoaχs, nisótæmokætaua. Itsínaitapiksim nitsétanista. Ki nistói nitsítsipuau, nitsítaiiàketoau, ki omá stsíka nitsítaχtsoautasiuanàtau. Nitsíkpokòmau omáie saχkúmapi. Itsíniman. Nisótæmaχkyàpomaχkaχpinan. Nitáutaχkaisinani, nisótæmaisimipiχ'taχpinan. Nitáiksistsimipiχ'tanani, nitsítsisoanàniau matuyínsimàni. Nitáiksistsoyisau, nisótæmapòtoanàniau. A'iksiuòyi ápautakìks. Nisótæmasàkoχkinaii ni'æ otsítoχkepistaχpiks. Nitsítaiisoanàniau, ki nitsítsoyiχ'pinan. Nitáiksistsoyisinàni, nitsítapotoanàniau, nitsítomokapistanàniau, nitsítskaχkaiiχ'pinan. Nitsítaikoaniχ'pinán. A'iskìnatsiu, nitsítotoiàkiχ'tsiχ'pinan. Nitsítomatapipapauk, nitsítok kyáioi, tsitsínisi, nitsítsipòkaki. K*á*nni.

a black horse, and [when] he got thrown off, then he woke up. He stayed awake for a while, looking around, he went to sleep again.) 539 512 807

16. [Jimmy in camp.] Tuesday in the morning I got up, I washed my face, I ate. When I was through eating, I went to my horse, I went to catch him. When I brought him to camp, I saddled him up. I then went higher up. I was hunting [for a horse], I had a hard time to find him. When I had found him, then I roped him. He [the horse I had roped] pulled my saddle off [the horse I was riding]. And [after having been pulled down with the saddle] I got up, I saddled him [the horse I had roped] up, and I led the other one along. I went with another boy. He caught a horse. We then ran home. When we got home, we watered our horses. When we had done watering our horses, we fed them with oats. When they had done eating, we turned them loose. The workmen quit [working]. I took the harness off my elder brother's team. We fed them [the teamhorses], and we ate. When we had done eating, we turned them loose, we hobbled them, we went back home. We then played around. It was dark, we went to bed. I began to dream, I roped a bear, I fell off [my horse], I woke up. And that is all. 539 512